Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at http://about.jstor.org/participate-jstor/individuals/early-journal-content.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

sistency (relative, indeed, and imperfect at the best) if we assume behind, or immanent in, the chain of causes cognizable by science, a universal Spirit shaping them to a foreseen end" (p. xx). "The line of argument thus indicated is the exact opposite of one with which we are all very familiar. We are often told—and it may be properly told—that this or that statement is true, this or that practice laudable, because it comes to us with a divine sanction, or because it is in accordance with nature. In the argument on which I am insisting the movement of thought is reversed. Starting from the conception that knowledge is indeed real, that the moral law does indeed possess authority, it travels towards the conviction that the source from which they spring can itself be neither irrational nor unmoral. In the one case, we infer validity from origin; in the other, origin from validity" (pp. xx–xxi).

This restatement of the position differentiates it clearly from the 'Will-to-believe' position with which it has been frequently confused. In particular, it sets in a much clearer light the real significance of the "doctrine of needs" which has aroused so much discussion. "This method assumes a kind of harmony between the knowing self and the reality to be known, which seems only plausible if both are part of a common design; while again, if such a design is to be accepted at all, it can hardly be confined to the self as knowing subject, but must embrace other and not less notable aspects of our complex personality" (p. xxix).

J. S.

The Meditations, and Selections from the Principles of Philosophy of René Descartes. Translated by JOHN VEITCH. Reprint edition. Chicago, The Open Court Publishing Co.; London, Kegan Paul, Trench, Trübner & Co., 1901.—pp. xx.

"An authorized reprint of Veitch's translation of Descartes's *Discourse on Method* has already been published as No. 38 of the Religion of Science Library. The present volume is a reprint of the remainder of Veitch's translation of Descartes's representative speculative treatises. The *Meditations on the First Philosophy* are translated entire, and the preface and the first part of the *Principles of Philosophy*, together with selections from the second, third, and fourth parts of that work . . . as well as an appendix containing part of Descartes's reply to the *Second Objections* (viz., his formal demonstrations of the existence of Diety), and Veitch's notes." To this is added by way of a general introduction Professor L. Lévy-Bruhl's essay on the philosophy of Descartes. In thus reprinting in cheap form these philosophical classics, The Open Court Publishing Company are doing a real service to English readers. They are rendering accessible to all, what has heretofore been accessible to only the few. This, however, is less true of Descartes's works than of others which they have reprinted. These are Hume's two *Enquiries*, Berkeley's *Treatise Concerning the Principles of Human Knowledge*, and the *Three Dialogues Between Hylas and Philo-*

nous. To these have just been added a translation, by Dr. George R. Montgomery, of Leibniz's *Discourse on Metaphysics, and Correspondence with Arnauld, and Monadology*, in one volume. Other volumes in preparation are Kant's *Prolegomena*, and Anselm's *Proslogium, and Cur Deus Homo.* These will all be favorably received by both university students and general readers.

A. W. CRAWFORD.

The following books also have been received:

Mind in Evolution. By L. T. HOBHOUSE. London, Macmillan & Co., New York, The Macmillan Co., 1901.—pp. xv, 415. $3.25.

Typical Modern Conceptions of God: or The Absolute of German Romantic Idealism, and of English Evolutionary Agnosticism. By JOSEPH ALEXANDER LEIGHTON. London, New York, and Bombay, Longmans, Green & Co., 1901.—pp. xii, 190. $1.10 *net.*

The Cambridge Platonists: Being Selections from the Writings of Benjamin Whichcote, John Smith, and Nathanel Culverwel, with an Introduction. By E. T. CAMPAGNAC. Oxford, at the Clarendon Press, 1901.—pp. xxxvi, 327. 6s. 6d. *net.*

Lectures and Essays. By the late W. K. CLIFFORD. Edited by LESLIE STEPHEN and FREDERICK POLLOCK. In two volumes. London, Macmillan & Co., New York, The Macmillan Co., 1901. Vol. I, pp. 409, Vol. II, pp. 342. $3.00.

A Scientific Philosophy, the Harbinger of a Scientific Theology; or Steps to Philosophical and Theological Unity. London, Swan, Sonnenschein & Co., 1901.—pp. xxxiii, 241. 7s. 6d.

The Mental State of Hystericals: A Study of Mental Stigmata and Mental Accidents. By PIERRE JANET, with a Preface by J. M. CHARCOT. Translated by CAROLINE ROLLIN CORSON. New York and London, G. P. Putnam's Sons, 1901.—pp. xviii, 535. $3.50 *net.*

Leibniz's Discourse on Metaphysics, Correspondence with Arnauld, and Monadology. With an Introduction by PAUL JANET Translated by G. R. MONTGOMERY. Chicago, The Open Court Publishing Co.; London, Kegan Paul, Trench, Trübner & Co., 1902.—pp. xxi, 272. 35 cents.

A Sketch of the Vedânta Philosophy. With a Life of S. G. Zâlâ, a typical Vedântin. By M. S. TRIPÂTHI. Second Edition. Bombay, N. M. T. & Co., 1901.—pp. xi, 229.

A Sketch of Semitic Origins: Social and Religious. By GEORGE AARON BARTON. New York, The Macmillan Co.; London, Macmillan & Co., 1902.—pp. xiii, 342. $3.00, *net.*